

How the "Jewish Question" Touches the Farm

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THE real estate speculations of the Jews are familiar to all, but unfortunately do not constitute their entire land program. Many American cities have changed their characters entirely during the past 15 years by reason of Jewish speculation in residence property, and it is a fact established in the larger eastern cities that the recent exorbitant and extortionate rise in rents was largely a matter of the Jewish landlord. The governor of one of the most important of our commonwealths was loath to sign a bill regulating rents. His hesitancy was encouraged by very heavy pressure brought to bear upon him by the weightiest Jewish financial interests in his own and neighboring states. He finally decided that he would sign the bill and give the law effect, and the fact that decided him was his personal investigation and the investigation of his personal agents into hundreds of cases of abuse where he discovered that it was a common practice among Jewish landlords to transfer the same piece of property round and round to every member of the family in turn, each "transfer" being the excuse for a new increase in the rent. Men have their eyes opened to the Jewish Question in various ways: this was the way a governor had his eyes opened.

That, however, is not the peculiarity of Jewish landlords alone; Gentile landlords have played the same trick. But landlordism is peculiarly a Jewish ambition and distinction; the Jew is the Landlord of America. Any group of tenants almost anywhere in America, except the West, could testify to this.

Nor is landlordism itself reprehensible, things being what they are, unless it is anti-social and anti-American. And just here is where it gets point. Some of the oldest and most sacred shrines of Americanism in the East have entirely lost their character as such by the invasion—not of "foreigners"—but of Jews.

The more one sees of this invasion, the more one utterly distrusts the statistics given out by Jews as to the Jewish population of the United States.

Do you know that the one nationality on which the Government of the United States is estopped from asking questions, either for immigration or census statistics, is the Jewish?

Do you know that when the Government of the United States wants to know anything about the Jews, it must go to statisticians which the Jews themselves support?

If a nation claims that it is no nation with respect to the United States Government, as the Jews claim, and has no national statistics which it will permit the government to collect in the official way, why should it treat itself as a nation and keep its own records?

The Jews of the United States, like the Jews of every European country, are a nation among themselves, with their own government, their own policy, their own records; and the United States Government does business with the Jewish Government in America through chosen Jews—no doubt of that.

It is, however, a digression. The matter of Jewish statistics will come up again. In the meantime a glance at the rapid changing of so many American cities in all parts of the land leads to the belief that the Jewish statistics furnished by the Jews for Gentile consumption entirely misstate the facts, and this belief is strengthened by the knowledge that the statistics given by the Jews for Jewish consumption are very different from those supplied for the outside world.

Landlordism may be explained by the inclination of the Jew toward speculation, and we know that real estate has been made one of the most speculative of occupations, disgracefully, almost disastrously so. The Jew cannot be condemned for becoming a landlord, for becoming the most conspicuous landlord in America; he cannot be condemned apart from his Gentile co-offenders for the abuse he has made of his advantage as landlord. But it is a matter for American concern that the cities to which, in the schoolbooks, our children are taught to look as the birthplaces of liberty and as still

the spokesmen of Americanism, should become Semite cities, financially and politically, and the recruiting grounds of the world's Bolshevism.

Until recently, however, the Jew in America has not cared for the land. It is a characteristic. The Jew is not an agriculturist. Lavish fortunes have been expended to make him so, but the productive work of farming has not had, and does not now have, any appeal to him. His choice in land is this: land that produces gold from the mine, and land that produces rents. Land that produces mere potatoes and wheat has not directly interested him.

It is true, of course, that the land question has been distinctly Jewish in countries like Poland and Rumania. No law against Jews owning land in those countries has ever been effective in preventing their control of whole provinces. Not that the Jews demanded the right to farm the land, their choice was to farm the farmers. By devious methods and the use of "Gentile fronts" they could always secure control of the land, and thus dominating the peasants they could create almost any condition they wished. That is what they actually did. That is the Jewish Question in those parts of the world. Not for farming purposes, it must be understood, but for the purpose of controlling the main source of wealth in agricultural countries and for taking the control of the people away from their natural Gentile leaders.

These two things always go together in countries where there is intellectual or landed aristocracy to which the people look for leadership: the Jewish program is to destroy that leadership by gaining control of the land. It is profitable, of course, but when you survey the outworking of the plan you always see something other than profits involved. The consummate perfection of the Jewish plan for World Control is that it does not involve sacrifice as have other plans, it is immensely profitable at every stage, and the greater the profitableness the more surely the purpose is being achieved.

In America there was no aristocracy to be cut under by the gaining of land control. Jewish activity in the United States until recently has confined itself to the control of land products after they have been produced: that is, so to say, Jewish interests do not engage in trapping, but they control the fur trade.

Speaking of furs, it is very funny to see how some affairs turn out. During the war there was a great to-do made about the German control of the American fur trade. It was true that the fur trade was controlled from Germany, but not by Germans—by Jews! And then a great to-do was made about seizing, confiscating and absolutely selling out that "German" fur business to Americans, and the "Americans" who bought it were—Jews! The actual control has never changed; the profits still find their way to the "International" purse.

But furs is just an example. Jewish interests do not engage in raising grain, but control the grain that others produce. The need of the United States is a "Who's Who of Jewish Financiers" that the people may identify the men about whom they read as having made this "corner" or sprung that "coup." These interests, which have simply grabbed American-produced wealth and made American consumers pay and pay and pay, have been able to operate almost openly because of the sheer blindness of the American people as they read their newspapers. And, of course, while the American newspaper will gladly inform you that this man is an Italian and that man a Pole and the other man a Briton, it will never tell you that the fourth man is a Jew. There is a Jewish organization in every city, large and small, to prevent it—and they prevent it by methods that are violent and wholly subversive of the American ideal of liberty.

So, until recently, the plan in the United States has been to seize the commodity at just that point in its passage from producer to consumer where the heaviest weight of profit can be extracted from it—at the neck

of the bottle, so to speak—and control it there. It is not service that the people pay for; they pay for seizure.

But a new movement has begun in the United States. Jewish millions are now being used to secure immense tracts of American lands. Formerly it was enough to control the cotton, as the bread was controlled, but now the movement is toward controlling the cotton lands. The operations are carefully guarded; "Gentile fronts" are used almost exclusively; but follow the trail through all the "blinds" and "false scents," and you come at last to the International Jew, whose throne is set up in London.

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The fact is, then, that there is a definite and already well forwarded movement toward the control of the cotton lands of the United States. The first step was to depreciate the market value of these lands as much as possible. Pressure was brought through certain banks to limit the cotton farmers' efforts. They were told that if they planted more acreage to cotton than they were told to, they would not be financed. Cotton production was to go down while cotton prices were to go up, and the profits were not the farmers' but those who controlled the course of cotton from the first market to the wearer. Cotton farming was to be made less profitable, while cotton speculation was to become more profitable. The public was being compelled to supply the money by which the Jewish controllers were to buy the land. In brief, it was to be made more profitable to sell cotton lands than to sell cotton.

These statements are being deliberately restricted to the traffic in cotton lands. Jewish financiers in New York and London know these things, even if Jewish editors and rabbis do not.

This movement has been within the knowledge of certain classes of business men for a long time, indeed some have been forced by what used to be called "the pressure of circumstances," to serve the movement. But they were not able to interpret its meaning. It is only recently that the more important Gentile business men of the United States have been able to interpret certain things. The war was a potent eye-opener.

Those wonderful documents known as the "Protocols," with their strong grasp of every element of life, have not overlooked Land. The Land Program is found in the Sixth Protocol, which is one of the brief-